

854 the mother going to fetch water or on some other errand. The children by pushing and kicking not infrequently tumbled themselves into the fire or other danger and thus miserably perished, or were severely burned. For this reason the custom is in disfavor.

342 Their houses are fairly clean, some being superior in this respect and affording a comfortable night's lodging for a European. In case a guest is expected, especially if it be a white person, they prepare as comfortable a bed as possible. They sweep the bunk, that serves as seat and table in the daytime and as bed at night, and spread a mat with one or more deer or bear skins upon it. Though usually a comfortable couch in summer time it may be made very uncomfortable by the fleas brought in by dogs. Their kettles, dishes and spoons are not kept in good order; sometimes they are only licked by the dogs in lieu of washing. Dishes and spoons they make themselves of wood, sometimes of tree knots or growths, often very neatly. The spoons are generally large and round shaped. Occasionally, a spoon will be used by several people, turn about, at a meal. Brass kettles, to be found in most houses because very necessary for sugar boiling, are bought from the whites.

291 The Indians are lovers of finery and dress, the women more than the men; the latter take care that the women adorn themselves in proper manner. The men clothe themselves rather meanly, regarding it as a disgrace to be better appareled than their wives. The dress which particularly distinguishes the women is a petticoat or strowd, blue, red or black, made of a piece of cloth about two yards long, adorned with red, blue or yellow bands laid double and bound about the body. Many women wear a white shirt over the strowd, decorated with silver buckles, the more the better. Red or blue leggings are worn, made of fine cloth joined by a broad band of silk bordered with coral. These leggings reach only to the feet. Shoes are made very neatly. Over the first strowd they may wear another, not decorated with ribbons, which if it inconveniences them in their movements may be easily laid aside. Thus clad a woman is well dressed. In place of the white shirts, blue linen or cotton may be worn. When they wear a white shirt, which is preferably of fine linen, it is often dyed red with cinwaban about the neck.

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often dyed red with cinnabar about the neck. Such a shirt may be worn unwashed until it is torn. More careful women, however wash their clothing. Men and women paint their faces almost daily, especially if they go out to a dance in the evening. Men, particularly, think it is proper to paint and often their whole head is colored vermillion.<sup>298</sup> Here and there black spots may be introduced, or they paint one-half of their head and face black, the other red. Figures are added according to taste.<sup>299</sup> Indian women never paint their faces with a variety of figures, but rather make a round red spot upon each cheek and redden the eyelids, the tops of their heads and, in some cases, the rims of the ears and the temples.<sup>297</sup> Older women adorn themselves but rarely, usually, appearing in old cast-off garments. Even if the husband of such a woman provides new clothing, she will rarely put it on, especially if she has a daughter to whom she gives the new clothing in exchange for old garments.

Their towns are generally laid out near a lake, river or brook, yet sufficiently elevated to escape the danger of inundations, which are very common in spring. In building towns no regular plan is observed but every one builds according to his fancy. The houses are not built close together. Some years ago, when the Delawares planned Gochachgunk, they wished to imitate the Christian Indians and build their town in orderly fashion but they did not succeed, even though they had laid it out. When they have lived long in one place, it at last becomes troublesome to secure wood for fuel because all the wood in the neighborhood has been used. This causes them to leave the place and plan a new village for the sake of the wood and other conveniences. Although they have horses that roam about and are rarely used except when they wish to ride, it is too troublesome for them to break these to work and, furthermore, since fetching wood is the work of the women, the men do not concern themselves about it.

Of inheritances they know nothing. Every Indian knows that whatever he leaves at his death is divided among his friends. If a woman becomes a widow, no matter how long she may have lived with her husband, friends come, take everything that be-

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301 which some of them use to cover themselves with,  
291 which are of red or blue frieze or deer skin, every-  
where sewed on with their money, and around the  
edges which hang down, lightly fastened with  
hanging narrow strips, like thick long fringes on  
the ends of which they also have money strung.  
Over their shoulders they have belts of money,  
threaded into figures. Otherwise, while the sav-  
ages grow up they go quite naked, the very way  
they are born to this world, with the exception  
of the money they carry on themselves, knowing  
of no shame, and would not to this day hide their  
privacy, if they were not corrupted<sup>12</sup> by the Chris-  
tians, of whom they are ashamed, and are hence  
compelled, if they wish to have dealings with the  
Christians, to cover themselves with something.

292 Lately, however, the sachems or chiefs of the  
291 savages and some of the principal savages have  
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"*Uthakiömde*, perhaps Lindeström means: to cause to be  
ashamed.

Williams says:

"They have a two-fold nakedness:

"First, ordinary and constant, when although they have a  
Beasts skin, or an English mantle on, yet that covers ordinarily  
but their hinder parts and all the foreparts from top to toe,  
(except their secret parts, covered with a little Apron, after the  
patterne of their and our first Parents) I say all else open and  
naked.

"Their male children goe starke naked, and have no Apron untill  
they come to ten or twelve yeers of age; their Female they, in a  
modest blush cover with a little Apron of an hand breadth from  
their very birth. Their second nakedness is when their men  
often abroad and both men and women within doores, leave off  
their beasts skin, or English cloth and so (excepting their little  
Apron) are wholly naked; yet but few of the women but will  
keepe their skin or cloth (though loose) or neare to them ready  
to gather it up about them.

"Custom hath used their minds and bodies to it, and in such a  
freedom from any wantonness, that I have never seen that wan-  
tonness amongst them, as, (with grieve) I have heard of in  
Europe." *Key*, 108. Cf. also Van der Donck, *N. Y. Col.*, 2, I, 194.

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begun to buy shirts from the Christians, reach-<sup>292</sup>  
 ing to the knees; but they do not know enough<sup>177</sup>  
 to let them be washed, but let them stay on un-<sup>296</sup>  
 washed as long as there is a single piece left.  
 Lately the Christians have had a lot of coats,  
 reaching to the knees, made of frieze for  
 the savages living nearest [to themselves], the one  
 side of the breast and back, red, the other side,  
 blue, likewise on the arms, as the clothes of the  
 orphan children in Stockholm are made. These  
 [coats] the principal sachems bought from the  
 Christians and liked them very much. Otherwise,  
 when they want to be well dressed they wrap  
 around themselves an ell of red or blue frieze of  
 the broad Dutch frieze,<sup>13</sup> which they also buy from  
 the Christians. On their feet they use *sippackor*  
 or laced shoes of deer skin,<sup>14</sup> bordered and decor-  
 ated with their money, almost in the same manner  
 as the northern lace-shoe.<sup>15</sup>

The habit of the women is the same as that of<sup>302</sup>  
 the men, the only difference being in the adorn-  
 ment of the hair, in that the females braid their  
 hair in 4 locks, which they allow to hang down the

<sup>13</sup> *Breda holländska frijset*.

<sup>14</sup> A Lenape word (whose root is present in the various Algon-  
 kian dialects). It is found as *seppock*, *shipak*, etc., and came to  
 mean shoe. It was adopted into English as *shoepack*. Lindeström  
 added the Swedish plural *-or* (*sippackor*), as Swedish words end-  
 ing in *a* were usually feminine and took the plural in *-or*. See also  
 Campanius, *Cate.* Cf. note 7, above, and Chapt. VIII, note 6d.  
 In Minal the word seems to have been *matchtschipak* (*matchsin*;  
*mookassin* (New England), etc., *moccasin*.) Cf. Brinton, *Dict.*,  
 71; Zeisberger, *Dict.*, 171-2; Williams, *Key*, 107. The Indian  
 shoes were made of corn husks and (mostly) of leather (deer or  
 elk). Cf. *N. Y. Col.*, 2, II, 209.

<sup>15</sup> *Norrländska snörpskor*. "Shoes" somewhat similar to the  
 Indian moccasins were used by the Lapps and Finns in Northern  
 Sweden.